DOCUMENT RESUME

ED 068 000 HE 003 426

AUTHOR	Krekel, Edward F.
TITLE	[Educational Management and Faculty Sensitivity Institute. Director's Evaluation Report.]
INSTITUTION	Penn Valley Community Coll., Kansas City, Mo.
PUB DATE	[70]
NOTE	26p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Disadvantaged Youth; *Higher Education; Minority Groups; *Minority Group Teachers; *Program Evaluation; *Summer Institutes; *Teacher Education; Urban Culture

ABSTRACT

The objective of the faculty training program was to sensitize a basically upper middle class suburban faculty to the environments, backgrounds and life styles of the diverse subcultures and minority groups of the inner city who contribute increasing numbers of students to the urban community college. It is felt that through broadened knowledge the faculty participants would develop attitudinal changes and more understanding of these diverse groups and their methods of learning. The major objectives of the program were to teach the participants how to develop instructional methods cognizant of students with these backgrounds and curricula more relevant to the needs of minority students, resulting in more effective instruction and in an institution more sensitive and useful to its community. In this case, development of knowledge is seen as the first step in a progression of attitude, method and skill development, leading to the greater total effectiveness of individual participants and institution. (Author/HS)

ED 068000

Director's Evaluation Report

Penn Valley Community College
560 Westport Road
Kansas City, Missouri 64111

Educational Management and Faculty Sensitivity Institute # 702028

Beginning: August 2, 1970 Ending: August 7, 1970
Director: Edward F. Krekel, Community Services Office
Penn Valley Community College, 560 Westport Road
Kansas City, Missouri 64111

FOCUS:

The objective of the faculty training program was to sensitize a basically upper middle class suburban faculty to the environments, backgrounds, and life styles of the diverse subcultures and minority groups of the inner city, who contribute increasing numbers of students to the urban community college; in order that through broadened knowledge the faculty participants would develop attitudinal changes more understanding of these diverse groups and their methods of learning; instructional methods cognizant of students with these backgrounds; curriculi more relevant to the needs of these students; resulting in more effective instruction and, ultimately, in an institution more sensitive and serviceable to its community. In this case development of knowledge is seen as the first step in a progression of attitude, method and skill development, leading to the greater total effectiveness of individual participants, and through them, of the institution.

NEED:

The cultural gap between educational institutions and their students is everywhere evidenced, in the disaffection on college campuses, in high school and college drop-out rates, in demands from students for greater participation in school curriculum and policy making, the development in some areas of Free Universities and quasi-private schools as alternatives to public schools, etc. The problem of student

HE 003 426

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

FILMED FROM BEST AVAILABLE COPY

alienation at nearly all levels of formal education, and the variety of reasons for it, have been discussed extensively in the popular press as well as in learned and professional journals.

The community college which purports to be a productive outgrowth of its community, has a unique need to develop and maintain roots in its community, and to be relevant to its community, to remain viable. More specifically, in the community colleges of the Kansas City area, the gap between student and institution may be viewed in part as a result of the barriers created by urban geography, based on economic well-being as well as ethnic grouping, and of the divisions in the society between the environments of the educated as contrasted with the environments of traditionally "underprivileged" groups who are now urged to seek higher education at the community college.

OPERATION:

Participant response was greater than anticipated. Teaching, summer school attendance and family vacations were inhibitions to participation in the program. At another time, it might be scheduled during the school term, with participation on a released time basis. Most of those participating showed interest partly because they were already vaguely aware of the problems we were planning to explore. It is hoped that at another time some incentive might be offered to those faculty most removed, unaware, and disinterested in these instructional problems. However, the enthusiastic response of the initial group may well serve to create interest in those further removed from the problems.

CRITERIA FOR PARTICIPANT SELECTION:

a)	Standarized tests	-	not used.
b)	Academic attainment	-	not used.
c)	Current position	-	see below*
d)	Age	-	not used.
e)	Recommendations	-	see below*
f)	Degrees	-	not used.
g)	Interview - required	-	see below.
h)	Geographic limitations	-	not used.

* Inasmuch as the program was designed for faculty and student

services staff, the choice of participants was dependent on participants' positions as faculty and staff members. Participants were recommended by the cooperating community colleges involved in the program. These were: Kansas City, Kansas, Community College, Longview Community College, Maple Woods Community College and Penn Valley Community College.

Selection from among those recommended resulted from personal interviews held with the candidates. Faculty-Participant ratio was seven training faculty to twenty-three participants.

STAFF:

The program was developed around a small central staff whose job it was to prepare participants for, and guide them through, their encounters with "visiting staff" (indigenous groups, identified below). The director served as the only full-time instructor, with two part-time consultants who lectured on and discussed with participants information about the urban areas, situations and groups they encountered.

Five part-time staff were indigenous members of, or in direct long-standing contact with, the urban subcultures to which the participants were introduced. "Visiting" staff was composed of groups of various sizes representative of these subcultures, who by word, appearance, and obvious living conditions constituted a great portion of the raw material of the training session. The session was a cooperative effort of a voluntary nature. Spokesmen and groups from the Black, Mexican American, Poor White, Hippie/Head and Women's Liberation Movement, by arrangement with the Midwest Training Network, an ecumenical religious institute, met with the participants. All were reimbursed for their assistance.

At present, faculty response, both expressed and observed, is the only means of judging how well objectives were met. Greater knowledge through the firsthand experiences was reported by all participants, and greater awareness of the complex situations and problems of the subcultured encounters. Most felt that their experience would have a direct influence on their attitudes and probably on their teaching effectiveness. The group encounters appeared to create the strongest reaction among the participants especially the encounter with the "poor white" segment. Also, the inter-relationship among the participants in sharing these experiences and exchanging ideas about them was very important to the participants. It was observed that the "Star Power" game *(explanation follows) a culminating

activity of the session, brought home to the participants in symbolic and personal terms with predicaments of the subcultures encountered. The encounter with the Women's Liberation Group seemed least effective, perhaps partially because women and/or Women's Liberation are not fully recognized as a subculture, and cannot be seen as a group alien from the background and environment of the participants. Some participants found the representatives of this group at fault in presentation. The major complaint of participants was a 12 to 14 hour day crammed with information and activities. Enthusiasm for the training program and its methods was high, many participants suggested a two week session to alleviate the problem of weariness from overwork. A greater period of time for discussion, researching information received, and generally assimilating the experiences would have been desirable and would be possible were the session lengthened or the training day shortened. A greater adherence to the principle of a "retreat" atmosphere for the reflective part of the session (by which all participants would have been quartered for evenings and nights in the training headquarters) would have facilitated discussion and assimilation of information. As it was, many participants chose to return home in the evening. The time allotments for structured and unstructured activities was practicable and appropriate, considering the material to be covered and the duration of the session. There was no participant involvement in decisions concerning structured activities of the program. Unstructured activities such as discussion, question and answer, etc. were largely determined by the participants.

* Star Power. Developed by R. Garry Shirts. This game comes from the Western Behavioral Sciences Institute.

Star Power is a game on a one to one basis. It is competitive in nature and rewards persons best able to discover insight and develop skills in order to win.

After the game - what the game reveals is the breakdown of individualistic interpretations, of motivation, of personal achievement, of life chances and equal opportunity in the face of systematic and established inequalities and resources in a system that is formally just and equal - but substantively unjust and unequal.

EVALUATION:

An objective evaluation was done by Dr. Donald Peterson, of San Francisco City College. Plans are currently being made for an evaluative conference with participants. Participants would meet for group discussion of the objectives achieved, strengths and weaknesses of the program, and how it has aided them in actual classroom and institutional policymaking situations.

We are convinced that the program was immediately successful in that it educated the participants, and appeared to motivate them toward narrowing the gap between themselves and students from the environments studied. If the program is continued we would plan to make the relationship between the participant groups into twosomes or threesomes and pairing them off with members of the groups encountered. We would also try to give them more time in the subculture environments, experiencing the neighborhoods, life on the streets, etc. As it was, the participants for the most part "interviewed" the groups, although their encounter with the Hippie/Head group is a notable exception. The program is a continuous and long-term concept, as it is a matter of broadening the horizons of individual faculty members through personal encounter. We would like to broaden the program to include "training for trainers"; that is, we would like to instruct potential directors and staff members from other communities in developing their own programs which would be sensitive to the peculiar needs of their own communities.

Other goals for future programs would be to involve more of those faculty less aware of the problems dealt with, and to work out a slightly less harried time schedule. However, although the heavy work schedule was a major complaint of participants, and may have limited their immediate reflections on their experiences, it also provided a desirable shock value. Leisurely inspection of alien life-styles is very similar to tourism, while our objective was to achieve in the participants a sense of urgency, involvement and quick immersion in the situations they perhaps have failed to encounter in the past. No participants reacted adversely, and this encourages us to believe that the direction and staff assistance was skillful, and was a strong point of the program. As noted before, however, the subgroup encounters are the basic materials of the program, without which the program would have little to offer.

CITY COLLEGE OF SAN FRANCISCO
OCEAN AND PHELAN AVENUES
SAN FRANCISCO, CALIFORNIA 94112
587-7272

To Whom It May Concern:

During the week of August 2-7, 1970, the Metropolitan Junior College District, Kansas City, Missouri, conducted the "Faculty Sensitivity Component" of the Training Institute for Junior College Faculty. It was my privilege to serve as a consultant to this neatly and effectively conducted program. Having directed two EPDA short-term institutes dealing with ostensibly the same program content and objectives as this subject institute, I feel uniquely qualified to make the following comments and recommendations.

In the main, this sensitivity component was designed to alert and sensitize established educational personnel to differences between themselves and the diverse student population of urban community colleges. In the words of the Program Director, the basic purpose of the component was "to provide people (JC faculty) an opportunity to check their perceptions and assumptions against an on-the-spot encounter with persons and groups whose life-styles and values are very different from those of the majority culture." I would add that many attendant purposes or objectives to this basic one were implicit in the design of the program, for participants obviously were experiencing more from this program than merely checking their perceptions and assumptions. They were being exposed to authentic and honest human beings who, in the context of their roles in the program, were raising numerous sticky questions and were significantly jarring the otherwise neat and secure frames of reference of the many participants. Several teachers were noticeably "shook up." Most participants discovered that their pat answers were not only unacceptable cliches but blatant insults to many of the young (indigenous) persons who served as tutors or discussion leaders in the program. All participants, it is safe to say, were forced to look at and make sense of the words and lives of some very honest but estranged or hurting humans. Contemparies of these same young persons may very well sit in the classrooms of these teachers in this or subsequent semesters. I feel confident when I say that this program more than achieved its basic purpose. Whether or not the participants' experiences will have a lasting impact which will influence their professional performance is a question that must await follow-up study for an answer. I find it hard to imagine, however, that the participants will remain complacent.

Several strong points of the component seemed to stand out in my observations, and fortunately for the program, these

strengths were part of the most crucial but delicate sections of the overall program. If the program Director had not retained the services of both authentic and dedicated indigenous persons, who played a central--indispensable--role in this compressed program, all might have been lost. However, the persons from the many sub-cultures who were used as both "subject matter" and discussion leaders were real in the most genuine sense of the word. They told it like it is in their own words and with their own passion and bias. It was obvious to me that several participants did not "dig the young people's trip." Non-verbally, these teachers expressed their rejection of the points raised during the many discussion sessions, and frequently I detected a note or two of hostility in the questions they asked or the comments they expressed. But this is as it should be. If the values of disparite life styles are clashing on the floor of a discussion, one expects, naively, too much if he looks for harmony, accord or agreement. When a young, articulate advocate of the drug culture says with a matter-of-fact nonchalance, "Yes sir, I drop acid (LSD) on the average of three to four times a week, and for all you know I'm tripping (under the influence of a drug) right now," a member of the "establishment" has to feel dismayed, discouraged or disenchanted. The point that persists is that this young man's drug use is a fact that cannot be dismissed with a priggish value judgment. Instead of condemning this type of young person, one might do better to look at causes rather than reacting to symptoms.

From several such encounters as that mentioned above, I think the participants learned, experientially, that they cannot sweep sticky or insolvable problems under the rug with the broom of moral rejection. Rightly, the young people in the program did not let them off so easily, and this points up one of the great values of a program such as this. I think all too many teachers--among others--are getting off too easily as they avoid the real issues confronting the young people they teach.

A sensitive thinker once asked how many Einstein's had been burned in Hitler's ovens; likewise, one must ask how many promising human beings are being "killed" by the oppressive and dehumanizing life of an urban ghetto, a life thrust upon them by the accident of their birth? Is there no escape; must they suffer a "death at an early age"? I am convinced that many of the participants in this program came upon <u>new</u> answers to these existentially confounding questions. Some participants undoubtedly remained untouched or unmoved by what they saw, heard, smelled, sensed and experienced. But that, again, is to be expected. We are talking about attitude changes, and that is the toughest part of the educational process--the affective domain.

As I see it, the program is a great success and is well worth the time and expense required to bring it off. While its

residual results may be limited by its short-term duration, the program seems to accomplish a great deal in a short span of time. And time is something we are quickly running out of when it comes to the matter of educating the low-income, minority group and alienated youth of our society--the same youth who populate our community/junior colleges in great numbers.

The program was realistically designed and ably directed. There appeared to result from this fact considerable harmony among participants and among staff members. Worthy of special note is the admirable job of coordination and supervision of the Program Director, Edward Krekel. He assembled as his staff persons who could be relied upon to carry out the objectives of the program; further, he allowed them a reasonable degree of autonomy in making their individual but integral contributions.

Overall, the program is a success in terms of meeting its major objectives, and it should be studied as a model for in-service teachers' training throughout the nation. I highly recommend the program.

Donald J. Pederson
Department of English
CCSF

URBAN DIARY, 1970

"Man, we ain't gonna wait no more. We're tired of waiting fo freedom. We want it now, or nobody's gonna have it!"

"The schools are just messing up our minds with a lot of junk that isn't true. We can't change them; we'll have to blow them up and start over!"

"We know there will be problems and it will be hard, but once we get the 'oppressor' (defined as the federal government, the police, the F.B.I., the C.I.A., the Rockefeller, DuPont, and Ford empires, etc.) off our backs, we will work it out when the People are in power!"

"All women are exploited by men in this society and in order to overcome the injustice we may have to change the society and the traditional concept of the family."

"Unless they get those sixty year old men out of office and get somebody in that knows what's happening, this country is gonna go up in smoke!"

These and other frank, alarming, anger-provoking statements, I, with others in my profession, heard this summer in conservative midwestern Kansas City, Missouri, from the bitter, frustrated mouths of "Sons of Malcolm" Black Panthers, high school drop-outs, sons of white "hard hats", women's liberation members, outdoor park hippies, and Mexican-American chicanos. We heard them in meeting halls, churches, and housing projects -- in private homes, Community Centers and on park benches -- from young and from middle-aged, from workers and loafers -- from married women, single women, and lesbians -- from ministers, ghetto community workers, and parents. Below, I share with you as much of the experience as is possible through the written word, and I challenge you, both reader and written about, to share with me and all the people your solutions to what ails us. Then let's get at it while there's still light; it's well past high noon.

In August, I took part of my vacation to participate with some two dozen faculty members from the greater Kansas City area (and one from California) in a one-week sensitivity-type seminar, funded under the Education Professions Development Act, Title VE and sponsored by the Metropolitan Junior College District of Kansas City, Missouri. The idea was to develop a greater awareness, and empathic feeling by the faculty members, mostly Caucasian, toward the unfamiliar (to them) environments, mental-emotional attitudes, problems, economic and otherwise, and life styles of college students from various ethnic, racial, sub-culture, and counter-culture minorities or groups within the city. Hopefully, such "made-aware" instructors will then be more empathetic, understanding, and helpful to those students of very different backgrounds from their own. So much for the worthwhile goal. How did we go about trying to accomplish it?

RECIPE: Mix well and stir up.

The group of twenty-four included three blacks, one Mexican-American, and the remainder were of assorted Anglo-Saxon backgrounds. English, sociology, mathematics, psychology, and data processing instructors were represented. The Californian was fresh from a similar institute and was present as an evaluator. While there were five women in the total group, all the blacks and the Mexican-American were men. The first activities were introductory and orienting in nature -- explaining the schedule for the week, followed by group mixer sensitivity activities (directed by the Midwest Training Network) designed to break down barriers of social reserve and stand-off-ishness. Included in the mixer activity was a buffet dinner served at the downtown hotel headquarters, followed by a lecture on the social, economic, and political make-up and power structure of greater Kansas City by a sociology professor from St. Paul's School of Theology. At 10:00 p.m. we parted to meet again at 9:00 in the morning.

WE GET LIBERATED

Monday we were split into two groups, one being directed to a meeting of the local Women's Liberation Movement and the other to the Ecstatic Umbrella, a kind of half-way house for youths looking for answers about life, drugs, God, etc. Perhaps appropriately

enough our group, which included the women participants, enjoyed "Ladies First" privileges.

At the Womens's LIB communal living house we met M___, married and with two children; S___, dressed like Pocohontas and anxious to share her experiences with us; K___, single and "really enjoying it"; L___, not married but admittedly living with a man; and G___, married, with two children and concerned about raising them in the best way. They asked us to look around the room at the displays and literature, which ranged from magazine ads with economic appeals directed at female consumers -- to ads and cartoons emphasizing the sexual exploitation of women by men -- to a treatise on the "myth of vaginal orgasm".

When we had been sufficiently "softened up", we were invited to sit on pillows and cushions around the room and listen to a recording. Suffice it to say, the women revealed a militant, missionary zeal reminiscent of Susan B. Anthony or Carrie Nation days, which made their symbol, a clenched fist inside the "womb" in the medical symbol for female (♀) seem uniquely appropriate. Some typical statements quoted more or less accurately are the following:

"Males and females are different more by cultural-conditioning than by nature."

"Men are judged by actions -- women by appearance."

"Culture-values dehumanize and oppress women."

Perhaps the best evidence for the polarizing impact of the movement's methods was shown in the reaction of the faculty participants -- two of the women seemed to be converted, while all of the men expressed varying degrees of dissent and charges of unfair bias. The men especially resented the group being subdivided by sex, admittedly so the women faculty would more easily overcome expected inhibition in their responses caused by their "conditioned intimidation by men".

Following a lunch break of fried chicken from a nearby drive-in, which unfortunately seemed a little less mouth-watering after someone noticed a squashed mouse under the

porch sofa, we discussed an article by Laurel Limpus, a female sociology instructor at the University of Toronto. The gist of the argument was that men get to do all the creative work while women are stuck with maintenance-type drudgery, and the evil cause of all this unfairness is the traditional institution of the family. Incidentally, when a comparison of opposites was drawn between the books, Born Female and Born Free this writer recalled that in the latter the lioness was found to be the actual "boss" in the lion family circle. Needless to say, the men seemed to appreciate this analogy more than the women.

Somewhere toward the close of the session the trashman appeared. There seemed to be some question about paying the bill and collecting the trash, but after some five or ten minutes of conferences and padding back and forth between the kitchen and front door by three of our barefoot hostesses the money was apparently collected and the matter quietly and amicably settled. And so we took our leave of these hospitable but sincerely angry young freedom-fighters.

WE TURN ON:

Next stop: The Ecstatic Umbrella at 38th and McGee Streets. The sign on the door "Come In, We Love You" only partially prepared us for the sight of a large tractor tire lying on the parlor floor. Along with chair cushions, mattresses, and low beds along the walls, the tire served as informal lounge chair-bed for various barefoot, long-haired, smoking loungers who wandered in from time to time, accompanied occasionally by a very large St. Bernard and a very small tiger-striped kitten. Of course, the walls were covered with things like psychedelic pictures, "Listen, Christian" posters, and an upside-down U. S. flag.

J___ told us he was working with "Middle Earth", Johnson County's equivalent of the Ecstatic Umbrella "extended family" or short-term commune-type dwelling. Upon questioning his arrival at this type of life, he flipped a lock back over his ear and said, "I grew tired of my father taking me to the barber shop every week and of

too many social rules being imposed as a substitute for people-to-people communication". The latter expression appears to carry considerable weight with the young rebels, this type of communication being upheld by them as far superior to the college "book-learning" or lecture style. J___'s girl companion had classically beautiful features but hair combed out like a witch, dirty-looking jeans and bare feet.

Next came our homework. We were paired off and given assignments such as, "Get the addresses of eight crash-pads (free sleeping accommodations for a night); "Find where you can purchases 'grass'", and "Take a street-corner poll on a controversial social issue." Ours was, "Find a free meal tonight and locate D___." Our method was to ask whatever hippie-types we saw point-blank. The first one knew D___ but didn't know where he was; the second told us he would be at South Moorland Park where the free supper was about to be served. Our informal grapevine proved 100% accurate. After stilling their initial distrust and apprehension by explaining our presence, and getting the nod of O.K. from D___, we enjoyed raisin and carrot stick appetizers followed by a friendly meal of stewed rice casserole and fried lentils served on sanitary paper plates. Water from shared canteens and bottles satisfied the liquid requirements. Individual conversations with T___, a female former college drop-out, now happy as a medical assistant working sixty hours a week, V___, a male present college drop-out, and C___, recently fired for talking back to his employer, revealed deep dissatisfactions with secondary and college educational lock-step patterns. They feel the educational system is letting them down by requiring in a major program many peripheral courses foreign to their needs and interests. In like manner they feel the courses they do want and need are taught uninspiringly as cut-and-dried absolute knowledge, when they recognize the many controversial theories in all disciplines, even mathematics and physics. Their complaint that students who have difficulty are ridiculed rather than helped may be more than "sour grapes" when one considers the effect of increasingly large undergraduate classes on instructor-student rapport. The "dehumanization of society" is a frequent complaint and should give us cause to reflect. V___ spoke of

the "terrible rat-race of rushing to school, rushing to work, and rushing to a date". P___ was verbally overflowing with enthusiasm for transcendental meditation. It is not accidental that free suppers and youth gatherings are held in open-air parks; we are withnessing a yearning for a return to nature, simplicity, human values, and an unpolluted earth.

In truth, their appeal has the siren call of the Lorelei of ancient legend: a return to the good old days (that exist only in our prejudiced memories). The informality and spontaneous friendship of the strangers, the comfortable, barefoot attire under cool trees, and the relaxed conversation made the cook-out like an island in the rushing rapids, which indeed it was when one recalls the traffic rushing by on both sides behind the natural rock walls of the park.

The "freaks", as these young people refer to themselves, blame the "Juicers" (alcohol users) and some violent racial groups for the police confrontations which frequently occur, although their underground magazine betrays little fondness or respect for the "guardians of law and order".

All other assignments except one were fulfilled successfully. Our evening was concluded by a discussion on drug usage punctuated at one point by a speedy and noisy police response to reported sniper activity in a school building a block away from our meeting place. No one was apprehended.

EASTSIDE-WESTSIDE, ALL AROUND THE TOWN

The following day we visited the eastside low-income blue collar area in the morning and the westside Mexican-American community in the evening -- eastside union members talked about the construction strike from their view, information seldom presented in the news media as far as this writer has been able to determine. Examples: You've heard we make twenty grand a year; I'd have a hard time making that in three years." "The record shows that prices (and therefore profits) always go up before wages." "The excessive profits law was not renewed, and some businessmen are making 20%

profit on their investment instead of 7%."

"We don't hate hippies or long hair -- only property destruction."

In the interests of less one-sided news coverage, one union member asked why not start a weekly "Meet the People" type of TV talk show, drawing on for example, a city officia union member, contractor, hippie, fireman, policeman, etc. The idea sounded good. A divorcee told the story of her family surviving on 17¢ a day for food (while reading "shocking" accounts of some people in Asia having to feed themselves on 21¢ a day), of having to re-file for child support every six months to stay eligible, even though she received none, and of being told by a school official that her complaints could not be heard since her child had been two times in conflict with school regulations.

However, most disturbing to the group was the exposure to three angry young drop-outs. M___ an articulate conductor of a free school to help drop-outs pass their G.E.D. (General Educational Development) high school diploma equivalency tests, was chief spokesman. "The tracking system programs these kids for failure, it puts them in the poverty pool for the rest of us to float on. These kids are intelligent, but they can't turn on to 'Dick and Jane' readers that are entirely foreign to their life-style on the streets, and the teachers don't care -- they work their shift and go to their comfortable homes outside the community." E___, blond curly locks, hostile blue eyes, about East High School, "If they want to get rid of you for any reason, you're up ____creek; they can ____you up real bad. If any of you don't like my language, I guess you can leave." When questioned about teachers,"There are a couple of good teachers."

"How are they 'good'?"

"They take an interest in you. They let the good kids work on their own and help the dumb ones more."

J___, recently returned from a "trip", "I get stoned out of my mind (drug cost $2.00) when I want to get away from everything. Other people go on a vacation or go bowling

or something, but I don't like to bowl."

M___, as a former East Coast resident, "The leading cause of death in the young city-dweller in New York is now heroin overdose. The schools are almost totally irrelevant; the teachers give an assignment and say, 'Here it is - learn it!'. We don't learn that way; it just messes up our minds. At our free school we show interest in the person as an individual -- you know, just sit around and talk."

E___, "I was at McCune School for about five months, and it's the first time I really dug English. We could read books like Hell's Angels and Black Like Me." (He was in the "Hooked on Books" program.)

M__ , "They should talk about what's going on today -- not all that Napoleon junk."

J___, "They're tellin' us they don't want us, is what they're doin'. Then they say we gotta take this or that; S___! I ain't gonna do nothin'they tell me I hafta unless I wanta."

M___, "We could bust our a__at the steel plant and have a house in Raytown and a car when we're 65 years old, but we don't want that bag."

Incidentally, an Atlantic Monthly series this summer verifies our terrific problems in city schools. Some changes are taking place, but at a snail's pace and in only a pitifully small percentage of the total need area.

One self-appointed community guardian, best described as an indescribable person, verbally machine-gunned us with disjointed accounts of neighborhood problems she has dealt with for years. "This fine upstanding man is found to be molesting little girls, but the neighbor lady says, 'Shut your mouth! We pay him rent and may have to move'. A policeman beats a kid on the hood of a car because he's got long hair, but they don't beat the Italian kids; they know which ones to beat. A minister was teaching the kids verses, then taking them camping one at a time. Come to find out he was using them all night long. These kids can get $20.00 from a homosexual and so they say, 'Why should we work?' Because I was trying to help some kids whose parents were always on the bottle, they called the city and had them inspect my house every

other day to fine me for not enough plug-ins or any other fool thing they could find. I'd been in that house ten years and they never bothered to come out about anything. Now, when the inspector comes and says, 'How are you?', I say, 'You ought to know, you see me everyday!'."

It was election day, steaming hot, and we wondered why some of the streets around certain precincts had to be oiled on this particular day. Who is going to walk through that black sticky mess? We also wondered about the purpose of poll-watchers we witnessed parked nearby or standing near the polling stations.

SOUTH OF THE BORDER - DOWN MEXICO WAY

The Mexican-Americans are insistent that we learn their history and contributions to this country and look at it through their eyes. For example, R___,"'The Treaty of Guadalupe Hidalgo" provisions concerning full citizenship rights and assistance to Mexicans living in the annexed territory were never fulfilled. Now the President is saying, 'That was never really a treaty -- just a proposal'. If that is so, I contend we are still at war, and I propose the area of Aztlan (the original Indian name for the southwestern United States) be made a DMZ until a treaty is signed." While the latter was a "tongue in cheek" proposal, the sincerity of their feeling that they are being treated unjustly today is very real. R___, continuing, "In 1943, the government and police gave servicemen a free hand in beating up 'Zoot Suit pachucos' in Los Angeles, simply on the strength of rumors they were bothering 'white' women. Why do we hear of the Winchester rifle and Colt automatic pistol, but the rifle of World War II was called an M-1? Because Mendoza-1 didn't sound American enough. But remember, America, which is both north and south, is a brown majority -- not white." We were reminded of the saying used for years by racial minorities in this country, "White is right; Brown - stick around; Black - step back." A film called "I am Joaquin", structured around an up-from-the-dust-my-people or throw-off-your-chains style of poem by Corky Gonzales concluded our sweltering evening.

The morning session at the Center revealed that although this group believes the end justifies means ordinarily considered unacceptable, thus confrontation is used when expedient, theirs is a family solidarity revolution. Far less generation-gap and alienation from material acquisition values seemed evident than in other youth we had previously talked to from other cultures.

T___, a pretty, "A-average" ex-junior college student expressed her hostility toward not being understood as a person and a chicano in the following terms: "Oh Wow! You asked me to go to a hot-dog picnic with the gringos, and here I am on the phone talking revolution!" or, "They ask me to do the hat-stuff dance when we talk about Mexico in history. One teacher said like, 'This is the way with primitive tribes. Would you verify that, T___?' Oh, Wow! You know, all that b_____!" C___, a young spokesman for his people, "We will not become part of the problem. In all likelihood we will be the solution -- not the 'cats' downtown". Their political punch is altering the shape of their schools even now. One feels these angry voices would have been heard louder and sooner, but for the nationally unifying force of World War II. They seem to be saying, "Learn about me, recognize my differences, respect them, and don't 'put me down'. Don't assume I share your taken-for-granted values, aspirations, and assumptions."

OLD BLACK JOE OR INTO THE JUNGLE

You have to experience being a white man surrounded by blacks to fully sense the "walking-on-thin-ice" feeling -- the same feeling intensified over the years that they must have in the reverse situation. You want to be with a black you are friendly with, as protective insulation, or to get on out of there. You park in front of "Freedom" political headquarters, five feet from where the top black politician was killed two weeks ago, and wait for your friends to show up to accompany you to a restaurant across the street. A "Black-Enough-for-You?" Negro with a political button (he turns out to be a Constable) comes out of the headquarters, looks you over panther-like, and checks your license number. Instead of ignoring it and

going on taking notes; you don't waste time getting out of the car, going aroung and telling him what you're doing there. You feel relief when you see your friends arriving. Later the constable drops in the restaurant, maybe to check out your story.

You go to the "housing project", doubtless the pride of the city's fathers who built it, and you are reminded of both a zoo and a prison. Nameless odiferous filth litters the halls, children use the elevator for bathrooms to save a trip up or down four or five floors, (Installation of toilets on the first floor is now in the planning stage.) and playground equipment tilts unrepaired, plumbing leaks drip, grass clumps are uncut, and stairway windows are without panes. You hear that all black kids are three years older in "Mother Wit" (how to be viable or capable of survival) than their chronological age norm. You hear that eight out of ten black males in the area have a police record by the time they are eighteen years old. You know you don't want to live there, and it isn't even a nice place to visit. (Two days later you read in the newspaper that a 9 year old boy playing near the project is wounded by shotgun pellets fired by 18-19 year olds in a gambling argument.) You know you want to do something about it, though you don't know what. In a conversation with a Negro who lived both in Chicago and Mississippi the charge is made, "Conditions in Kansas City are worse for blacks; houses are in worse shape and all the people care about is gettin' your money." Another charge heard, "Urban Renewal is being used for just another white man's land grab scheme; they ain't built none of those things they promised two years ago."

A young "Sons of Malcolm" leader warms up and gives us a fiery lecture full of Chinese communist ideology. A smoother but just as angry-inside Reverend talks about some crazy white high-up national leaders who refuse to tear down concentration camps prepared near all our large cities, or who made deals to starve blacks by refusing to hire them, or who state the Black Panthers are the most dangerous group in the country, over communists, Mafia, and all other comers. You begin to sense at least a partial sincerity in B___'s, "We don't care; we may get killed, but it's worth the risk. Anything's better'n what we got."

Questions without satisfying answers keep popping up: "Why aren't the business and residential streets swept like in other parts of town?" Answer: "They were swept -- five years ago."

"Who supplies all the drugs?" Answer: "The Mafia, and the top bosses still live in luxury across town -- only the middle men were caught in the roundup."

The Reverend said he had been shot at and threatened a number of times, and receives crank calls regularly because of his involvement in trying to improve the community situation, but, though not anxious to die young he does not intend to stop. Attending a black detective film; setting: Harlem, after these experiences felt inside like a "cop-out". It was too easy to sit secure and snug surrounded by a "safe" proportion of whites, and laugh at the Hollywood "comic" death, violence, hustling, and sex scenes, but it relieved some of the day's tension and allowed sleep.

WE TAKE A SYSTEMS "PLUNGE"

The following day we were given individual assignments. With $1.00 and a social security card in our possession, we were to "test the systems" of the city. Inventing different hypothetical but typical situations, the participants tried getting a job, medical aid, a place to sleep, food, justice, transportation, information, education, housing, and assistance in bringing home a drug-using runaway son. In general, they found friendly, relatively efficient, and even beyond-the-call-of-duty help readily offered, although most organizations were severely pinched for cash, principally because of the extended labor strike, and the attendant greater use of their services. Occasionally, they were put off or turned down for various reasons. All learned a new empathy for people in poverty-related predicaments.

Unskilled jobs were found to be rare, with the exception of dish-washing, which probably indicates a high turn-over due to the low wages, long undesirable hours, and hot, back-breaking work it entails. The Public Health Service, staffed mainly by women, was found to be friendly, fast, firm, and efficient. One participant ducked out of the building just before he was due to get jabbed for a VD blood test.

Walking in the 104° heat was anything but inviting, but spending half of ones funds for a bus ride seemed unwise at best. The alternative -- hitchhiking -- proved unsuccessful in most instances. One participant bewailed that after being passed by countless cars, the final blow fell -- his wife passed him up. That was it; he went and sat under a tree to recuperate emotionally and physically.

The YMCA, Traveler's Aid, Salvation Army, Helping Hand Mission, and Welfare Office proved helpful with food or shelter needs in at least one-half of the test cases. Missouri Mental Health, the Drug Abuse Information Center, and the Ecstatic Umbrella seemed to offer the greatest hope for parents of runaway youths, although none were any too optimistic concerning drug problems. A participant seeking an apartment for a family of four found children were definitely unpopular in the apartment world. Another, requesting by phone a home in an integrated neighborhood, received mostly indirect answers from real estate representatives which, to be fair, would perhaps be expected even without considering the racial overtones.

The writer investigated a Negro women's complaint of a "tree tax". The public information number at City Hall referred me to seven different departments and extensions before a party was found who could answer my query. It seems a special assessment on homeowners of approximately $18.00 for a 50 foot frontage was applied some years ago to finance spraying for elm disease and cutting and removing dead trees. Since this assessment has not been in effect for the last several years, from the information I could gather, it appears that a private "hustler" is still collecting the unofficial "tax" from the gullible or intimidated. While this sounds ridiculous to the average middle-class white adult, given the distrust of poverty-stricken minorities toward organs of government and their ignorance or fear of public information agencies, it becomes not only possible, but even probable.

CONSENSUS OR CONFLICT

A night off gave us time to reflect on our experiences and to summarize our conclusions individually, before doing so as a total group. Dr. Sample's lecture-discussion on

power, justice, reconciliation and consensus versus conflict strategies helped bring order and consistency to our mind-jumble of recent vivid experiences. Briefly summarized, the thesis states that a balance of shared power between groups facilitates the establishing of justice, and the obtaining of justice facilitates reconciliation between once opposing groups. Consensus and conflict strategies represent respectively the extremes of polarized philosophy, assumptions, and modes of political action of the status quo power structure on the one hand and those of the oppressed minorities seeking justice on the other. The former stresses openness, honesty, the shared values of the culture, cooperation, trust, and the resolution of ill feeling and injustice by means of the system's structures. It operates best when power groups are relatively equal in strength and the shared interests and goals can be divided equitably. The latter model seeks to polarize group interests to build unity in under-dog groups by emphasizing injustices "caused" by the "enemy" (status quo power group), to distort information so as to favor its own side and deprecate the opponent, to bluff for advantage, and to use direct hostility and expedient temporary alliances to accomplish its ends. It operates most effectively when there is a power disparity between groups, one or more being dominated by another, when interest differences are sharp, and when goals cannot be shared; that is, if one group wins, the other loses. While it is easy for one to fault the latter philosophy on ethical grounds, if the society closes off avenues of economic and political advancement to groups who see themselves as powerless, exploited totem pole underpinnings, these groups are attracted toward this thinking as the most hopeful way to change what they view as an unjust system.

THE RICH GET RICHER AND THE POOR GET POORER

We played a poker chip game which could appropriately be named "Unrestrained capitalism". Dividing into three groups, we grabbed from buckets for chips of varying value, each seeking to win the game by amassing the most points. Since the buckets were unequal in value content at the beginning, one group very quickly gained the advantage, and just as quickly began to safeguard and perpetuate its advantage by adopting restrictive rules concerning trading chips with the disadvantaged groups. Needless to say, resentment,

"unethical" competitive practices, loss of motivation to achieve, and rebelliousness toward the makers of the rules were the natural reactions of the less privileged groups.

Of course, this was only a game . . . . . Should we be permitted to paraphrase Shakespeare, "All the world's a (game), and we but players in it"?

WHY IS THIS HAPPENING TO US?

In summary, what are some verities we might draw from our week's intensive exposure to these various malcontent groups in our society? First let us put it in proper perspective by comparing it with the causes of college student disorders in general -- climaxed by the Kent State and Jackson deaths. During the hearings of the President's Commission on Campus Unrest, Dr. Edward Teller reminded the commission that "the phenomenon is not peculiar to America. England, France, Italy, and Japan have experienced the same kind of violence -- a fact that suggests the causes may lie in something more than 'Vietnam!' or 'racism!'". Doubtless the much greater awareness of students regarding injustices on a world-wide scale, due to the mass media influence, is a participating cause. Another less obvious probable reason is related to the breakdown of traditional moral restraints regarding sex, drugs, etc., and the much greater permissiveness allowed. Vanguard participants in such social revolutions generally carry heavy loads of inner guilt feelings, and the most convenient way to ease the load is to project the guilt elsewhere. Any convenient object will do -- such as, a local policeman, but humanitarian causes are more effective in that the individual feels not only relieved of personal guilt, but justified and worthy of honor as a crusader against the evil of injustice. Such reasoning is more capable of silencing the conscience judgments on his own behavior, which being in conflict with, he interprets as unjust judgments; even though they come more from within than without. It is interesting to note the alacrity with which such individuals can see hypocrisy, hostility, and narrow-mindedness in others. Nor does it require a psychologist to realize that extreme sensitivity toward such outward issues often indicates fear, uncertainty, and guilt concerning those same issues in ones inner life and thought.

Judge Stephen R. Pratt, Missouri's busiest judge last year, says "There's an overall social change . . . . Particularly in young people and it's something I can see more today than a few years ago . . . . There is not in the young people a deep feeling for marital life. They take divorce more or less as a way of life."

G. Alexander Heard, chancellor of Vanderbilt University, and James E. Cheek, president of Howard University, advisers for over two months to the President on the subject of student unrest had this to say, "We do not believe that our national government really understands that a national crisis confronts us. This condition cannot be conceived as a temporary, aberrational outburst by the young, or simply as a 'campus crisis' or a 'student crisis'." In memorandums they urged the President to

> judge at close range the varieties of thought and feeling that pervade the academic and black communities. When dissaffection is so widespread among conscientious, patriotic people that ability to govern in accordance with traditional precepts is called into question -- and many believe this is now the case and will continue to be -- the symptoms and the sources of the trouble need your personal analysis.

At one point it is reported he responded, in private, "Damn it, if I were a black man today I'd be a revolutionary too!" Documenting their views by the findings of a Harris poll, they pointed out that

> of students at 50 four-year campuses, 48 percent said they had taken part in antiwar protests in May, 62 percent believed themselves more politically active than a year ago, and 76 percent said they felt basic changes in the system would be necessary to improve the quality of life in America.
>
> In addition, 58 percent agreed that, compared to a year before, "the United States has become a highly repressive society, intolerant of dissent."

Summarizing the major national problems as students and militant minorities view them, Charles Palmer, president of the U. S. National Student Association, told the President's Commission on Campus Unrest,

> As long as the war in Indochina continues with no end in sight; as long as there is repression of black, brown, and red people; as long as women are denied equal opportunity; as long as the desires and problems of working men are bypassed; as long as there is poverty in this country; as long as the United States continues its collision path with its environment, students, and young people will continue to make noise.
>
> Until these things are changed, we will continue to make life uncomfortable and at times unlivable for the men in positions of power and influence in

this country. That I can promise you.

Another commission member, Revius O. Ortique, former president of the National Bar Association, indicated that the commission might propose legislation to alleviate some of the issues that concern students. "It's unfortunate," he said, "that when we suggest that some legislation might be necessary, people interpret that as meaning legislation to control these groups. My feeling is that there can be some positive legislative response to these groups.

YOU AND ME

This author's opinion is similar -- that while we must not allow ourselves to be stampeded into panic by the bluffs and distortions of minority militants seeking power by any means, by the terrorist tactics of known subversive groups, or by the impatience and perhaps guilt-inspired actions of immature and irresponsible young rebels, who would pull out the system's plumbing before learning how to repair it, the problems of which they complain do exist and are recognized as unjust by large numbers of responsible citizens young and old. A recent survey of 200 college campuses found 83 percent of the responding students against violent demonstrations, but 42 percent favoring peaceful protests to bring about change in the educational system, and 73 percent believing governmental changes can be accomplished by working within the system. While it can easily be argued that there has always been injustice in the world, it can be answered, "Yes, and whenever that injustice was deeply felt by a sizeable proportion of the population and they had the belief they could throw off the yoke, a revolution resulted, sometimes succeeding, and sometimes failing." We cannot afford either end in today's world of tension and conflict. Our hope may lie in a firmer committment in thought and action to personal morality and social justice than we have yet demonstrated as a people. In such a committment we would simply be fulfilling the ancient commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Filling the churches, the P.T.A's, and the volunteer service bureaus, instead of the lakes and

beaches, the "go-go" bars, and the pornographic theaters would be one way of implementing these injunctions. A true morality in business and political practices would be another. Although putting our money and our heart where our proverbial mouth is has always been the greatest of challenges and the rarest of accomplishments, perhaps all our system of law and our future also hang on our degree of committment to these two short, unamended injunctions.

Dr. David G. Berbert
Dean of Student Personnel Services
Maple Woods Community College
2601 N. E. Barry Road
Kansas City, Missouri 64156
Area code 816 Phone 436-6500

Home:
100 N. E. 61st Terrace Apt. B
Gladstone, Missouri 64118
Area code 816 Phone 454-4915